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that there is no absolute standard, but things or acts are weighed against one another in that mere Heraclitean relativity; which Plato combats in every department of thought. Cf. *Theaetel.* 160 B, ἀλλήλοις γίγνεσθαι 182 B πρὸς ἀλληλα. In 74 D he reads ἡ ἐνδεῖ τι ἐκείνου τῷ τοιούτον εἶναι οἶον τὸ ἴσον as the "dative of that in which one is deficient." This is very harsh with the articular infinitive. I would emend ἐνδεῖ τι ἐκείνους τοῦ—they (i.e., τὰ ἐν τοῖς ξύλοις) lack something of being such as τὸ ἴσον. In 82 E he interprets δεινότης as "cleverness," "ingenuity": would it not be confined to persons in this sense?

The harmony passage (93) and the final proof of immortality (103–5) are too complicated for discussion in my space. Much qualification is required of the statement (93 A) that "Olympiodorus representing the school tradition is quite explicit" in affirming that Plato's argument rests on the hypothesis that harmony does not admit of degree. Olympiodorus gives also another interpretation incompatible with this which I think is more nearly right. Similar qualification is needed to the statement in 105 D that the assumption that the soul itself is a form or εἶδος is not required by the argument. Plato is not explicit; but the argument requires the soul to be an immaterial entity indissolubly associated with the idea of life. What save an idea can be thus indissolubly bound up with an idea? Cf. *Rep.* 476.

I am pleased to observe on 99 D the statement that ὄντα are things in the ordinary sense of the word; on 99 E that there is not any justification in Plato's writings for contrasting Socratic λόγοι with Platonic εἶδη [cf. my "Idea of Good in Plato's *Republic*," *University of Chicago Studies in Classical Philology*, I, 236; *A.J.P.*, IX, 304], and that it is not really the case that the λόγοι are mere images of τὰ ὄντα [cf. *A.J.P.*, IX, 304]; and on 101 E the note: "ἐπὶ τι ἱκανόν that is to an ἀρχή which no one will question." I had feared that the opposite doctrines were too firmly established in English opinion to be dislodged by argument. Professor Burnet discreetly eschews polemic; cf. my "Idea of Good in Plato's *Republic*," *University of Chicago Studies in Classical Philology*, I, 230–34,¹ and *A.J.P.*, X, 45.

PAUL SHOREY

Lucian, with an English Translation. By A. M. HARMON. Vol. I. "Loeb Classical Library." New York: Macmillan. \$1.50.

It required no little courage to undertake a new translation of Lucian so soon after the admirable work of the Fowlers. But to judge by this

¹ I cannot suppose that by the words "This is not necessarily an ἀρχή ἀνυπόθετος *Rep.* 510 b 7" Professor Burnet meant to imply that he differs from me on this point, though a careless reader might infer that he did. On p. 233 I explain both the ἱκανόν and the ἀνυπόθετον by willingness "to push the argument back until some common ground is reached," and on p. 234 I enter an explicit caveat against the supposition that I intend a literal and mechanical identification of expressions which I pronounce virtually equivalent in their logical function.

first volume, the quality of Mr. Harmon's version will more than justify its existence. It is quite as readable and racy as that of the Fowlers, and, as befits a Loeb translation, follows the text more closely than their purpose required them to do. Mr. Harmon is generally very happy in rendering idiom by idiom, and technicality by technicality; his descriptions vie with the original in aptness and variety of phrase, and in the turning of scabrous passages he exhibits a periphrastic ingenuity worthy of a purer cause. The explanatory and critical notes, though brief, are helpful, to the point, and up to date, and will make this edition of value even to scholars. Mr. Harmon evidently knows his Lucian. Errors and oversights are very few. I give what I believe to be a nearly complete list of his mistaken or disputable renderings:

Lapiths 26: *πρὸς χάριν αὐτῷ σύνεστιν* is not "likes to be with him" but is an indulgent (over-complaisant) tutor; cf. Demosthenes' *πρὸς χάριν δημηγορεῖν*.

Ibid. 28: οὐδ' ἂν ἐμπαρασχεῖν ἑαυτὸν τοιοῦτῳ τινί does not refer to Aristaenetus but to Hetoemocles, and means not "he would not expose himself to any such treatment," but "he, the philosopher, would not condescend to [take part in] such [a festivity]."

Ibid. 30: *ὅπως πρεσβυτικάι*, not "how senile" but, ironically, "how worthy of an elder."

A True Story i. 32: *ἐπεὶ δὲ ἤδη ἐθάδες τῇ διατριβῇ ἐγενόμεθα*, not "when we finally tired of this pastime," but rather "when we had become wonted to the place."

Ibid. ii. 1: *τῇ μονῇ* is, of course, not "loneliness" but "delay."

Ibid. ii. 7: *πιόμενον* is, of course, not aorist "after taking a dose of hellebore," but future. The hellebore is a part of the treatment to be given by Hippocrates.

Ibid. ii. 23: *καὶ τὸ πρόσωπον ἄτρεπτος ἦν*, not "kept his face to the front," but "did not change color or countenance."

Phalaris i. 4: *καὶ σὺν φθόνῳ καματηρόν*, not "when attended by jealousy; a burden," but "both burdensome and invidious."

Dionysius 7: *φωνή τε λαμπρά* is not quite "a splendid flow of language."

Heracles 4: *φιλόσοφος οἶμαι τὰ ἐπιχώρια* is rather "learned in local antiquities and mythology" than a "scholar from the native standpoint."

PAUL SHOREY

Studien zur Entstehungsgeschichte der Metaphysik des Aristoteles.

VON DR. WERNER WILHELM JAEGER. Berlin: Weidmannsche Buchhandlung, 1912. M. 5.

It is not certain that Aristotle's *Metaphysics* as it stands is more badly composed than the second part of *Wilhelm Meister*. But Goethe has told us how *Wilhelm Meister* was eked out and filled up to meet the demand for